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THE BHARAT SCOUT & GUIDE

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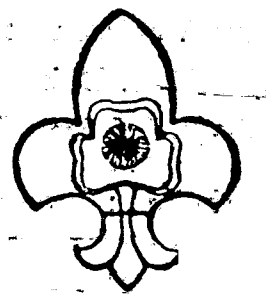

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the bharat scout and guide

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Vol. 17. **January, 1974** **No. 1**

National Commissioner's New Year Message

On the eve of the ensuing New Year, I send my good wishes to all members and friends of the Bharat Scouts and Guides. The year 1974 will have a special significance in the history and development of the National Movement of Scouting and Guiding in India as this year will usher in the Twenty-fifth Year of the merger of the three Scout and Guide Organisations which were operating in the country till then, and the formation of the Bharat Scouts & Guides, embodying organisation of these Associations. In this sense, 1974 will be a milestone in our growth history. It is my sincere hope that all of us in the Movement will work hard to make the next milestone after another twenty five years a still more memorable event.

National Commissioner.

Sense of Honour

By

J. Muthiah

Bravery marks out a good soldier. The holiness of a saint prostrates us at his feet. A good Scout or Scouter is recongnised by the way and the manner in which he practises the Scout Spirit, which alone lends all the significance to the uniform, badges and other paraphernalia of Scouting.

Honour. The Scout Spirit is not a single and absolute quality but the sum and substance of serveral virtues of which honour is the most vital and dominant factor. It operates at the back and bottom of the Spirit, fostering and keeping it up steady and steadfast in all dealings and intercourses of Scouts and Scouters with other people. The sense of honour ordinarily passes for the genuine mark and hall mark of Scouting, so much so that any Scouter who does not possess or practise it in daily life is adjudged as unequal to the noble calling to which he has been called nor is it possible for him to grasp and realise what is exactly meant by Scout Spirit in all its dimensions. If honour is so significant a factor, if it plays such a serious and all-important role in the evolution of the Scout Spirit it is absolutely neceesary for us to know what it is actually. What is honour? It is one of the divine virtues like mercy which does not submit to any kind of human definition. There is however one profound and meaningful utterance of our B.P. which is best calculated to explain it in all its ramification. In the course of his inspiring talk to Rover Scouts on the First Scout Law which has a direct bearing on honour, he makes the following pithy and crisp comment worthy of our deep contemplation.

"As a Rover Scout, no temptation, however great or small, will prevail you to do a dishonest or shady action, however small. You won't go back on a promise once made. A Rover's word is as good as his bond. The truth and nothing but truth for the Rover".

An analytical consideration of this quotation leads us to a conclusion and we may say it in simple and comprehensive words that honour means being truthful in thought, word and deed and this interpretation ostensibly applies not only to Rovers but also to all other Scouts and Scouters, Commissioners and other members of the Movement. It is very remarkable that not only has Scouting taken a due cognisance of the very serious and all important place that honour holds in the realm of the Scout Spirit but it has also recourse to various ways and means of cultivating and fostering

it in Scouts. One or two examples may be cited here in proof of this sort of training.

Methods of Training. The Scout Promise which is the foundation of the Movement with honour. Every boy joining Scouting takes it and admi s himself, giving the assurance to the Scoutmaster that he would try his level best to act upto it on the strength of his innate honour. The Scoutmaster trusts the Scout ; so also the Commissioner trusts the Scoutmaster ; the Movement trusts the Commissioner ; and the consequential effect of this mutual and cyclical trust is felt in the running of a silver chord of honour from the bottom to the top of the Organisation. It is thus that every boy is being initiated into a high level of honour right at the very beginning of his Scout career and hence the 'Scout Spirit of which it has been recognised as an integral element.

Then again, the Patrol System which is the method of training Scouts has been founded and is working on the absolute reliability or rather responsibility of Boy Leadership and acts as the best and the most efficient instrument for promoting a high standard of honour in them, with the very active functioning of the Court of Honour, which is the Society of Patrol Leaders and which is part and parcel of the System itself. Undoubtedly, it has assumed a strange and curious appellation with a definite purpose in view. It is the Honour assembly of boys. Suffice it for us to note here that every Scout has pledged to be honourable and trustworthy on all occasions and in all places. The COH leads and guides him. So also all the Scouters of the Troop. It is gratifying to note that the Scout is striving his level best to fulfil his pledge and prove worthy of the great expectation of his Scoutmaster. He dares not do anything that is likely to wound his own inherent pride and self-respect or besmirch the fair name and fame of the Movement of which he is part and parcel, of course, with the inevitable limitation of human frailities against which he has been forestalled by his Promise to try his utmost only. Honour is so dear and precious to all Scouts and hence the Scout Spirit, of which it is an essential and integral part.

Fulcrum of the Scout life : In this context, there is nothing that can bring home to us the supremeand superlative value of honour as clearly and impressively as the suppliant utterance of Thomas Mowbray professing his unfailing loyalty to King Richard II according to the Shakespeare's Play.

"*Mine honour is my life ; both grow in me ; take honour from me and my life is done ; then, my Liege, mine honour let me try : in that I live and for that I will die*".

These words, very few and simple as they are, are none the less eloquent and pregnant with profound implications, setting forth the noble and honourable example of Mowbray, which is worthy of our deep thinking and honest emulation.

Miss Lyn Joynt

Miss Lyn Joynt, Director of the World Bureau of the World Association of Girl Guides and Girl Scouts, is currently touring India. She arrived in Madras on 27th Dec. & after visting Bangalore, Mysore, Coonoor, Coimbatore, Bombay, Poona, Paehmarhi, Lucknow and Delhi, she will leave for Dacca on 19th January, 1974. Her visit to India is part of an itinerary which includes four other countries in Asia. Her purpose is to see the work of these National Organisations at first hand and to have consultations with their Leaders.

Miss Joynt was born in Ireland and educated there. She then studied child psychology and later graduated in Administration, Personnel Management and Logistics.

She has always worked with young peeple and with youth organisation, and she has been a Girl Guide since her school days. She was appointed Director of the World Bureau in May, 1971.

During her career she has had opportunities for extensive travel to many parts of the world and has lived in Asia and Africa as well as in Europe.

Miss Joynt's interests includes farming, painting, photography, reading and listening to music.

We regret to announce that Dr. R.D. Ranji, husband of our Chief Commissioner, Guides, passed away in Secunderabad at 10 o'clock on 17th December, 1973. On behalf of the Bharat Scouts and Guides, we convey our heartfelt condolences to Mrs. Ranji and pray that God will give her courage to bear this irreparable loss. Ed.

What can we do with the resources we have ?

(Continued from last issue)

1. Providing recreational centres and libraries for children, especially in backward areas,

   Local Guides and Girl Scouts can start centres in their own localities. Every group can have a play centre A small room or building can be rented with sufficient compound for outdoor games. These can be equipped as finances permit, Discarded Toys and books can be collected to furnish these centres. Local Societies are sure to come to their aid. Girl Scouts and Guides could run these centres taking turns every evening. Children love company, whether rich or poor. Healthy indoor and outdoor play equipment, like carom, table tennis, sliding boards, swings etc. would encourage children to develop the habit of living in harmony. To meet and mix, give and take.

Let a child be happy and he will be good by himself, and we can help him to be happy. This can be a universal project as a need for such play centres is there in every country, afluent or otherwise. If this is undertaken by the members of the movement everywhere, it will be a universal project in keeping with our objects and can be happily run by children themselves.

2. Tree Planting

All over the world Landscapes and Forests are being denuded. The forest department in many countries supply trees free for planting. We can take up this as one of our projects which can be universal.

3. Day Nurseries

This can be an universal project as more and more mothers go out to work. Relief work during national calamities, service in Hospitals, Protection of environment pollution, and service at Railway stations are also of a universal nature. Let us take up those that can be universal as this will have a Greater impact on society all over the World. Now to turn to our own members and to think of their needs as a member of the movement is also our responsibility.

For instance, have we ever planned any programme for our Leaders and Captains ? These members are devoted to their service in their own troops and companies, and serve without expecting any reward. The Commissioners meet at a World Conference. The young adults meet at Round-ups, seminars, world centres, youth international participation and so forth. Seminars and training sessions are held for our Trainees at National and World Level. We have never thought of holding a Seminar at National or International level for Leaders and Captains.

Are we exploiting them ? Cannot we plan an International or a National gathering once in three years, a year before the World Conference ? They need this encourgement very badly and it will provide a platform to voice their ideas for the furtherance of the movement.

We have not yet fully tapped the national resources we have in our own countries, which in the deft and expert hands of our young can be converted into articles of exquisite art. Shells, beads, rafia, wood, coconut shells, paper, fine cones, dry flowers;— colourful seeds, wax, straw, bamboo, and other innumerable raw material, if we only try and look for them, can provide inexpen, sive or expenseless material, for creative art. Workshops with Batik work, Bloek printing Wood carving, Macrame, Mat weaving Basket making can be set up in every district. Apart from being a training for our girls in handicraft, this will be a source of income for our associations. What better sovenirs can there be in a guide shop than hand-made articles by the Girl Guides and Girl Scouts themselves.

For any good they say money is always forthcoming. Are we making us for the various organisations that are ready to help us ? For instance :—

(1) Government agencies.
(2) Non-Governmental Organisations.
(3) The U.N.O.
(4) F.A.O.
(5) W.H.O.
(6) Unicef.
(7) Unesco.
(8) The World Bureau.

These are also our valuable but unexplored resources.

In many countries government gives total grant for running family planning centres. The entire expenditure on Doctors, Extension Educators, Field Workers and material required are the responsibility of the government. They need sponsoring agencies for this type of work, and we can be one. There are many countries whose pressing need is population control. Are we availing of resource provided by the government in reaching this problem

All these resources are there and we have to take advantage of them. We have our Resource persons here who will briefly explain to you later of how to approach these agencies for help in the programmes you undertake.

Then we have our mutual aid programmes. This has opened out a fresh resources for our projects, only action is needed and the money flows in. Although our finances are limited the other resources we can explore are plenty and there is always abundance of goodwill.

I have been thinking aloud and sharing my few thought with you. Perhaps you can contribute and give better suggestion on this Topic and we can make definite recommendations at the end of the meeting.

Our main strength as I have said before are our numbers, spread over a very large area, which is our greatest resources. Let us mobilise this strength to do good and spread peace and understanding in this world for happiness and prosperity of mankind.

I would like to end by quoting the passage from Gitanjali by Rabindranath Tagore

Where the mind is without fear and

the head is held high,
Where knowledge is free ;
Where the world has not been broken up into fragments by narrow domestic walls ;
Where words come out from the depth of truth ;
Where tireless striving stretches its arms towards perfection
Where the clear stream of reason has not lost its way into
The dreary desert sand of dead habit
Where the mind is led forward by Thee into ever-widening thougut and action into that heaven of freedom, my Father, let my country awake.
I would like to add 'Into this Heaven of Freedom
Set all people awake".

The Quest Of Personal Efficiency

The ninth clause of the Scout Law is thrifty."

From The Man's Point of View

Accumulating carefully stores of energy, accomplishments, etc., so that I may be ready for days of adversity, whether mine or my neighbour's. Realising that my service later on must be much fuller, freer, and more fruitful than it is today. and that therefore I must prepare myself for a coming grander life of helping God and man. Wasting as little time, money, and energy as possible on transient amusement, and hoarding them so that I may spend lavishly on the pleasures which endure.

Expansion :—Thrift means wise spending ; this includes wise saving. Moreover, as the Chief has told us, the old rule of the Knights about thrift had a twofold object : to avert poverty from themselves, and to help others in need. The Rover, talking stock of this worldly equipment, considers the acquiring and due use money, but also the acquiring and the due use of muscle and mind power, so as to become personally efficient, and to be able to help others better; He increases his stock of Muscle, Mind, and Money by wise spending of these as well as by wise storing. Some will look wider still, and determine to add new knowledge to the world, and new sources of health and wealth. All should study the nature of "character," and learn how to improve their own endowment.

Illustrative Suggestions

A. Preparatory Work.

1. Arrange for study circles of character development, and of physiology in connection with sports and training generally ;

the gaining of self-control ; the principle of educating the special senses, etc. Supply individual advice and assistance for Rovers trying to improve their own bodies and minds in a balanced way.

2. Organise systematic practical classes in observation and applied tracking (for use in business, etc.).

3. Arrange talks with practical work so for as possible on wireless, book-reading, history, engineering, photography, etc. Include evening classes by definitely recognising them as part of this quest.

4. Hold discussions on money-making in industry ; national and international banking ; methods of saving money and increasing it. Value of Friendly Societies, Life Insurance, etc.

5. Study the various "vocations" possibly open to members of the Crew, emphasizing the wrong done to the Rover by thinking of his job as something which has got to be done, and not as a "vocation" to which he has been called by God.

6. Discuss such temptations as alcoholism or gambling, with a view to tracing their cause, prevention, and cure. For instance: "Alcoholism is a symptom, an indication of a nervous system with a too nerrow margin of control, one which is likely to react too intensively to an inadequate cause.....We must study the personality, and treat the underlying factors. Is it merely a social custom ? Is it due to an unhappy home life ? to disstisfaction at work ? to individual doubts and difficulti s ? to feelings of inferiority ? to latent homosexual trends ? are some of the questions we should have in mind"—(D.K. Henderson. M.D).

B. Practical Application.

1. Plan gymnastic and other physical training such as Jiujitsu, with special classes to teach how different exercises, games and competitions help. Such "Round Tables" might be called "Spartans" as compared with 3.

2. Promote hikes and other forms of camping, also walking tours at home and abroad.

3. Form gangs of "Athenians," desiring to learn about new things ; thus help on born inventors and researchers.

4. Create literary associations and run Shakespeare and other dramatic readings. Organise musical and dramatic societies.

Courtery "The Rover Quests"

Compass (Contd.)

Self Synchronous Alidade

To obtain more accurate reading, a telescope was mounted over a gyrocompass repeater to replace the sighting vanes. However, since the telescope was attached to some part that moved with the ship, the observer had to keep it aligned with the object while the ship yawed and at the same time obtain a reading from the compass card that was continuously moving with respect to the telescope. This problem was difficult enough when the telescope was used. because of the restricted view of this instrument.

A telescope could not be mounted directly on the repeater card because the synchro motor driving the card does not provide sufficient torque. This problem was solved by using a separate motor to drive the telescope, the master gyro compass controlling the motor. The result is the self Synchronous Alidade which can be set to any bearing, but remains fixed in this true direction until reset. This instrument makes it possible to obtain accurate bearings much more easily than with previous equipment epecially when a ship is yawing badly.

Azimuth Circle

The term Azimuth means the bearing of a celeslical body. However the terms azimuth and bearings are often used interchangeably to mean direction of an object from the observer. It is expressed in degrees, using three figures, from 000° at North clockwise through 360°. The azimuth or bearings refer to the direction with respect to True North, magnetic azimuth with respect to magnetic north, and compass azimuth as measured by a magnetic compass. A relative bearing or azimuth is reckoned from a ship's head as 000° measuring closewise.

An azimuth circle is an instrument for determining both bearings of terrestrial objects and azimuths of celestial objects. It consists of a non magnetic, composition ring, form to fit snugly over the compass bowl, about which it can be turned to any desired direction. Its inner llp is graduated from 0° to 360°, counter clockwise for measuring relative bearings. On one diameter of this ring is mounted a pair of sighting vanes, consisting of a peep vane at one end of the diameter and a vertical wire mounted in a suitable frame at the outer end. To observe the bearing of a terrestrial object the observer looks through the peep vane in the direction of the object and by means of the finger lugs provided on the circle, he turns the later until the observed object appears on the vertical wire of the opposite vane. At the base of the vane is a mirror marked with the centre line agreeing

with the vertical wire of the vane. This mirror reflects the compass card into the field of view of the observer so that he can see the observed object and the compass card at the same time. The compass bearing of the observed object is then read by the position of the vertical wire on the compass card.

The pair of sighting vanes carries a reflector of dark glass attached to the far vane (called far vane because it is FARTHER from the eye, in observing, then the peep vane). This reflector is moveable about a horizontal axis, enabling the observer to adjust it so that the reflected image of the celestial body can be brought to his eye, and a compass azimuth obtained.

At right angles to the line of sight of the vanes there is placed a second set of observing appliances designed especially for obtaining the compass azimuth of the sun. One extremity of the diameter on which these appliances are mounted is a 45° reflecting prism encased in a metal housing. This housing is provided with a narrow slit in which light may be received from a concave mirror. Light so received is reflected downwards by the prism and appears on the graduations of the compass card as a bright narrow band. To observe the compass bearing of the sun with this arrangement the observer turns the azimuth circle until the sun's rays are reflected by the mirror across the card to the prism, when the bearing can be read on the compass card by means of narrow band of light.

Two levelling bubbles are provided, for the azimuth circle should be truly horizontal at the moment of observation if accurate azimuth or bearings are to be obtained. Relative bearings or azimuth can be obtained by reading the graduation of the azimuth circle against a mark on the bezel ring colinear with the lubber line of the compass. An azimuth circle without the prism mirror appliances for sun observation is called a bearing circle. It serves the same purpose as the azimuth circle, except that azimuths of the sun are not as conveniently measured.

Courtesy—Sigapore Scouting

Swedish Guide and Scout Council

The Swedish Guide and Scout Council has very kindly invited India to participate in the following Swedish events in the summer of 1974.

1. "Osjonas" (Sodermanland, Vastmanland, Varmland and Orebro Counties of Svenska Scoutforbundet)

Place : Osjonas at the east side of the lake Unden.

Dates : August 5-14+one week hospitality before the camp.

Age : Guides/Scouts, two female and two male leaders. The hostesses and hosts w be aged 10-18.

Fee : About 125—Sw. Crs.

2. "Angoring 74" (The Guide and Scout Temperance Association).

Place : The island of "Vassaro" at the east coast, not far from the town Oregrund.

Dates : July 28—August 4+one week hospitality after the camp.

Number Invited : 5 Guides and Scouts+one female and one male leader. The participants must be Sea Guides/Scouts or have been Sea Guides/Scouts or have been active with sailing, boating in their Guide/Scout activities.

Age : Min. 15 years.

Fee : 250.—Sw. Crs.

Appl. : March 1, 1974.

3. "Breanas" (Snapphane County of Svenska Scoutforbundet)

Place : Breanas, 30 km. north Kristianstad.

Dates : June 14—20+one week of hospitality.

Age : Guides/Scouts and leaders.

Fee : About 150.—Sw. Crs.

4. "Nidingstorp" (Sodra Gotaland County of The Guide and Scout Organization of the Swedish Covenant Youth).

Place : Nidingstorp, Tingsryd

Dates : August 4-11+one week hospitality

Age : Min. 14 years

Fee : 125-Sw. Crs.

All camps are parallel camps i.e. there will be both Girl Guides and Boy Scouts in the camp. More information can be obtained from the N.H.Q.

The Guyana Girl Guides Association

The Girl Guides Association of Guyana will be celebrating its Golden Jubilee in 1974.

To celebrate this historic occasion They propose to hold an International Camp from 8th to 16th August, 1974 and would be very pleased if Bharat Scouts & Guides could find it possible to join it.

Details of the Camp are as follows :

Dates : 8-16 August 1974

Site : The National Park, Georgetown

Representatives invited : A maximum of 6 Senior Guides or Rangers & 1 Guider

Qualifications : Age 15'years and over. Previous camping experience

Camp Fee : $ 25.00 (Us)

Equipment : Parsonal and group equipment required.

Hospitality : Hospitality in homes is offiered before and after the camp-4th -8th and 17th-22nd August.

Applications should be in by 20th December, 1973 and final acceptance by 1st May, 1974.

Report of Functional Literacy Seminar, Linked With Agricultural Development

by **Gayatri Mukherjee**

The regional field operation seminar on functional literacy linked with Agricultural Developement was organised within the frame work of the organisatlons develop-ment programme of literacy training. The seminar orgnised in cooperation with the Royal Government of Thailand was held from 8-28 October, 1973 in the villages of Khonkean, North East Thailand particularly in four villages of Banped, Ban Muang, Ban Learng and Ban Non-ton in the Nong-waiarea.

The main purpose of the operational seminar was to provide the participants with concrete and diversified field experience in functional literacy approaches, principles, an

on going development programme.

This seminar was an attempt to demonstrate integration of functional literacy component into an agricultural development programme and acquaint participants with the successive stages of the functional literacy process under field conditions. More specifically the seminar attempted to findout relevent and concretc answers to the following questions :—

(a) What is the role of adult education particularly functional literacy in the implementation of a programme of agricultural development ?

(b) What is the most suitable strategy for designing a functional literacy component geared to the priorities of well structured agricultural development programmes with their own specific objectives and subject contents ?

(c) What principles, educational methods and procedures should be considered to ensure the integration of functional literacy with the agricultural development programme ?

The answers to the above questions were to be sought by the participants themselves through their own participation and involvement in the different stages of the functional literacy process guided by certain basic assumptions. Seminar was a practical exercise in multi-disciplinary training acquired in the field by and through actual tasks involving real, concrete problems. It is simultaneously an exercise in method and in result domostrations covering the whole functional literacy process in an abridged form the analysis of a given situation to the evaluation and educational activities it is an exercise during which the participants jointly analyse, discuss and test different approaches and find answers to questions related to the role of education within a given situation.

The total number of participants was 32 representing seven Asian member states and namely, Banglades, Indonesia, Khamehre-public, Laos, Maylasia, Thailand and Republic of Vietnam, five international non-Governmentat organisations, three participants under sponcership of Mekong committee, obssrvers from F.A.O. ILO, Mekong committee SEAMES and three universities of Thailand.

The seminar was officially opened on 8th October, 1973 at ten oclock in the morning. The inaugural programme took place in the conference room of the faculty of Education University of Khonkaen.

Following the official opening of the Seminar the participants were devided into three teams. The teams worked autonomously following their own approaches and methods to facilitate diversification in the access and implementation of the functional Literacy exercise. Each team selected a village in which to carry out its filed experiments. Team 'A' (My team) selected the village of Banlerng. Team 'B' the two villages Banped and Ban Muang, Team 'C' the village Ban Nonton, operated in a non-directive way, the funclional literacy process it wanted to follow with the aim of solving the specific problems of their respective village related to agricultural development. This method of operation was adopted on the assumption that nny innovative process must start with the proper identification and analysis of particular problems.

The programme of the Seminar was carried out approximately in three weeks

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corresponding to the three main activities viz.

(1) Study and identification of the objeetives and problems of Agricultural content and training objectives of the functional literacy experiment in Thailand and in particular in Keonkaen area. was undertaken in order to determine the educational content and tralning needs of the functional literacy programme to be developed. This study was conducted following the steps indicated below :—

(2) Establishment of development frame work.

Three papers, Monographs of agricultural development in Thailand prepared by Ministry of Agriculture and Co-Operatives, another Monograph on Agricultural Deyeloptrent in the Khonkaen area and the third paper dealt with the Nongwai Pioneer Agricultural Project prepared by Meakong Secretariat, were discussed. All these papers were mant to provide the participants with General view of the policies, objectives and problems of Agricultural Development both at National and Provincial levels, which will be used as basic assumptions to be checked against the realities at the operative level that is in the village.

(b) Development of educational infrastructore - A monograph on the national programme of adult education in Thailand with particular emphasis on functional literacy and family life planning project was presented to the seminar. This paper was meant to acquiant the non-Thai participants with the educational infrastructure within which the seminar would carry out and conduct its functional literacy activities.

(c) Study of local environmen (using the general problems and needs identified at the macro level as basis rssumptions, the teams undertook a detailed and intensive study and analysis of the Agricultural Activities and problems at village (Micro) level. Following similar approaches but utilizing different survey methods the teams identified the specific problems related to Agricultural Development in their respective villages. These specific problems served as the basis in determiniug the educational content and related training objectives of the functional literacy programme to be designed for the farmers iu the village.

(2) Preparation of an educational programme based on the problems and educational needs identified.

This activity was undertaken during the second week of the seminar. Using the major problems identified in the survey of villages which impede the effective implementation of the agricultural development programme and considering the educational needs of the particular traget groups each team set up an educational programme which includes the formulation of relevant training objectives preparation of learning units and learning experiences audio - visual materials and other learning aids and training of local literacy instructors.

(3) Implementation and evaluation of the functional literacy exercise.

This phase took place during the third and the last week of the seminar. Each team carried out its own educational programme following an elabrate space that had been drawn up for the purpose. An evaluation of educational programme was made for the purpose of determining the strength and weakness of the process used to achieve

effective integration of functional literacy with Agricultural Development.

A plenary session was conducted at the end of each week in which the team represented a comprehensive report of their activities. Each team's report was a record of what was done, why and how it was done and what results were obtained. A final report was prepared, discussed and distributed to all the participants at the end of the seminar.

The three teams used almost similar approaches, methods and tools in conducting their base line field surveys and hers is the report specifically for team 'A' as I was the member of Team 'A' consisting of 18 participants.

[To be continued]

Rangers' Hike

Shiela Ghori
Headquarter Commissioner for Training (Guides), Puujab.

It was the morning of the 15th June, 1973, and the weather was unusually bad. The train was not going to budge from Kalka Station until it started raining cats and dogs. The Rangers from Mana, S.E. Railway, Southern Railway and Punjab had settled in small compartments with all their rucksacks etc "Oh the Monsoons have set in too early", these words could be heard everywhere. Let us hope for the best and prepare for the worst.

By one 'o' clock, we reached Taradevi where a Guiders' Camp was going on and Miss Sen, S.O.C.(G)., had very kindly arranged for our food and accomodation. On the 16th morning, after prayer and flag, a short opening Ccremony was performed by the Rangers and Mrs. O. Raikhey, S.C (G), Punj b welcomed them and gave an inspiring talk. Shri D.R. Sharma, Officer-in-Charge, Tara-Devi, related the story of the place and they were asked to have long walks for the next couple of days to acclamatise themselves.

On the 18th morning the Rangers were sad to say Good Bye to Tara-Devi but they looked quite enthusiastic with rucksacks on their backs and green bamboo sticks in their hands. On arrival at Simla, they marched straightaway to the Radio Station where some of them were interviewed. After a couple of hours we set out for Narkanda by bus, forty miles away and arrived there at 6 p.m. We got the Rest House with some difficulty as one of the Ministers was in town that day. Rangers started helping in the kitchen in right earnest and got the food ready.

Next day, the 19th was the first day of the actual hike, All got into slacks and frocks whatever was comfortable for each

and started walking after the prayer song. It was about 8.30 A.M. and all looked fresh and happy. Soon it started drizzling and at once came out all the rain coats. It was all downhill walk of 13 miles. We reached Odi at about 11.30 a.m. and h ad nice hot tea. Odi to Kumarsain was rather a tough walk. By this time the sun shone bright. An old lady accompanied us and showed the way. She was a simple old lady and could not understand why we preferred walking.

We had packed lunch with us so we sat by the side of a spring named Jabali and enjoyed the food with a teta tete. It was a lovely place and after a little rest, we continued our hike. The sun became very hot and the water bottles were emptied. Shoes also started troubling us and rucksacks were quite heavy that day. After some time one of the Rangers fainted on the way. But she recovered soon and was brave enough to start walking. We passed Kingal and there was another difficult bit of steep downhill walk. From 8175 feet we reached Luhri which is at the height of 3000 ft only, by the side of river Sutlej. The Rest House is situated at a beautiful spot and down below we could see the majestic river flowing. It was about 6 p.m. when we reached Luhri. It was getting dark and started raining and all our beddings and rations were still at the bus stand down below. Unfortunately they did not reach us in time and we spent the night without any bedding. Adventerous day indeed.

The 20th morning, when we got up, our legs refused to co-operate. It was an interesting sight to see, as some of us were taking exercise and others were massaging their feet. After breakfast and with packed lunch, we started walking.

We crossed the bridge and reached the other side of the river. It was 12 miles journey but almost level walk. Now we were walking along a tributary of the Sutlej. We passed through Bahaina and reached Nimla, had our luneh and tea there. Finally reached Ani, our next halt, at 6 p.m.

What do we see here ? Shri Lal Chand Prarthi, Forest Minister, Himachal, was speaking to the public at the Rest House. We also got the permission to attend the meeting. Mrs. Raikhey spoke about the movement and the aim of our Hike. The Minister was then very impressed to hear the Rangers singing. We were then given hot cups of tea and biscuits which was really refreshing.

The height of Ani was about 4000 ft. and we left it the next morning. Upto 6 miles, there was very little climb and the scenery was lovely. People seemed to be curious about us and we were also interested to talk to them. We met a young lady with her little daughter who was sweet and attracted the girls. The mother was very happy to tell us that she called her child. "Meena Kumari". So, even in these remote corners, people are interested in Film actresses while we were chatting with this woman, suddenly a jeep came and stopped and the same Minister got down and talked to us as he was interested in our Hike. We had our lunch there and the next three miles was an uphill climb. Now, we were passing through apple orchards. Khanag was only one kilometre ahead when it started raining heavily and all those who wera on the way, were thoroughly drenched.

Some of the Rangers who were left behind, met a couple whose child was bitten by a snake. They asked for help and the

girls were very happy to render first aid. At another place one of the Rangers, had the chance to see a snake sitting majestically in the midst of some rocks.

Finally we reached Khanag at 4 p.m. and its height was 8000 ft. The P.W.D. Rest House, here, is on the top of a mountain with tall Deodars all around. Today the cook patrol prepared Sambar and Pulao according to their taste.

The 22nd excited us the most, as we were to climb the highest and to pass through Jalori. All assembled for prayer and then had a few photographs. By now we were very much used to walking and to-day's walk was 7 miles only. Upto Jalori, it was all uphill climb and we arrived there at 11 a.m. Went to the temple, had a hot cup of tea and later had some snaps. There was a vast field of wild flowers all round. The height of this place was 10280 ft. but beyond this was a pleasant downhill walk. Nature was in its splendour and there were rows and rows of the huge deodar trees, beautifully arranged and in between were continuous pathes of wild violet lilies. The dark green colour of the trees against the deep blue sky, the sweet notes of birds filled us with wonder. Oh it was a dreamland !

By 2 P.M. we reached Soja, another beautiful spot. The Rest House is at the height of 8750 ft. an ideal, quiet and peaceful place. Everybody was so exhilirated that they wanted to stay there for good. Today there was time and the mood to write letters, do washing, cooking, painting and photography.

The next day, we left for Banjar which was only 9 miles away. Now, we were walking along a very small tributary of Beas. Passed through Ghagi, Biji and reached Banjar at 3 p.m. Banjar is a height of about 4000 ft. and is a small town. Regular bus service runs from here. The Rest House is surrounded by apple orchards. The Rangers made pickless and a vegetable dish out of the apples. Sambar added to the taste of that night's dinner. There was no light and we could see the star-studded sky after a long time. According to our schedule, we were to stay here for the next day but we did not think it worthwhile.

So left Banjar on the 24th morning at 8 40 A.M. and left the ponies behind as there was regular bus service from here, to carry our heavy/luggage. Today we passed Manglore, Balichauki and Dhaman and reached Larji, 12 miles away, at 3 p.m. The route was like that of Luhri to Ani, almost same height and distance. The Rest House is just on the bank of a rivulet. At night we held camp fire for the first time in the open ground and the visitors at the Rest House, also joined us.

On the 26th, we left for Bajaura at 6.50 a.m., to avoid heat. It was a level walk of 11 miles and we went through Aut, Panarsa, Takoli, Nagwi and Jeeri. Arrived at Bajaura at 12 noon and hot paranthas were waiting for us.

Another adventure was awaiting us. The last bus passed Bajaura at 5 p.m. but no sign of our porter and luggage. What to do now ? There was no telephone at Larji and we did not know where the porter was. Fortunately we had the address of an owner of an orchard, Mr. Kishori Lal. He came to our rescue and at last our luggage reached us at about 8 p.m. What a sigh of relief

What an exciting morning it was Today the 26th we were going to complete our Hike aud reach Kulu. As we were passing the Bhuntar Airport, there were showers to-welcome us. All were eager and enthusiastic and had decided to reach Kulu to-gether. The last batch was quite far away so some of us took the opportunity and visited the Rabbit breeding Centre, the first of its kind in India. We all met finally and reached Kulu, happy and singing away, at 11 a.m.

We left our lugguage in the Govt. Basic Training School, Kulu, and went out for lunch and shopping. When we approached the Tourist Officer, to book our seats for Manikaran, we were told that it was not possible that day due to landslide.

We left for Manali on the 27th afternoon and arrived there by evening. To be thrifty like Guides, we stayed in a school. The Rangers were thrilled to know that they would also be going to the Rohtang Pass, the next day. They were simply charmed to see the marvellous beauty of Manali. The most attractive part of it was the glorious sunrise early next morning. We then started for Rohtang at 8 a.m. by a Mini bus which we left at about the 38th Milestone. We then took a short cut to Rohtang Pass which is 13050 ft. high. Beyond this, we saw the Beas Kund, the source of river Beas. The Rangers walked on the snow and had nice fun with it, making a snowman and throwing snow balls at one another. Inspite of the cold wind and shortage of Oxygen, we enjoyed to the maximum. Beauty and solitude struck us dumb. Never before we experienced such wonderful feelings Words cannot express them. Perhaps this is the greateet and the most precious wealth to preserve. We came back to Manali at 4.30 p.m.

On the 29th, we went to Vashist Kund, the hot sulphur springs and had a nice refreshing bath. In the evening, enjoyed the local sight-seeing and bought fruits ete. The 30th morning was the last day in Himachal and we took a bus at 4.45 p.m. and reached Nangal at about 5.30 p.m. The Rangers could not forget the charming surroundings and were enchanted to see the beauty of Nature with all its splendour and grandeur. The Kulu Valley is really a bit Heaven on Earth and the girls were talking about it all the time.

At Nangal, Miss M. Sen, S.O.C. (Guides), Punjab, had organised a Guide Camp and so we had no difficulty at all about food and accomodation. She took the party to Nangal Dam and Bhakra and also offered free hospitality now and onward.

We set out for Chandigarh on the 1st afternoon and went for local sight-seeing on the 2nd. In the evening Lt. General P.S. Giani, State Chief Commissioner, Punjab, invited us to his residence to tea. Mrs. Giani and General very cordially welcomed the Rangers and had a nice long chat with them. The Rangers were greatly impressed at their very kind hospitality and enjoyed the delicious tea.

After dinner that evening, we parted with happy memories.

Last but not least, I/wish to thank Mrs. Mazumdar and the Bharat Scouts and Guides Association for organising this Hike and taking so much trouble to make it a success. I would also like to thank most sincerely Mrs. O. Raikhey, S.C (G)., Punjab and Mrs. Usha Ramaiaha, HQC. for Mountaineering, Mysore, for their kind co-operation and help.

The World Association of Guides and Girl Scouts

All the stories of various countries make the story of the World Association of Girl Guides and Girl Scouts. The World Association is in a sence the Mother of all countries but unlil e the human Mother she was born after the Children.

The first scene took place in 1909 at the Crystal Palace when a Rally of the Scouts was held to meet their leader Lord Baden Powell. Marching behind the boys was a small group of girls in their brothers' uniforms, aware of the fact that theywere uninvited and even unwelcome. But they had their reward when Lord B.P. acceeded to their request to start a parellel movement for them. He requested his sister Miss Agnes Beden Powell to take charge of the 'Guide' movement.

Soon groups of guides started functioning in different parts of the world. They worked in isolation using "Scouting for Boys" as their Hand-book. The outbreak of the First World War put an end to whatever little International contacts these groups had. But as soon as the war was over, Lady Baden Powell, wife of the Founder, who had by then taken charge of the Guide Movement toured round to find out where all Guide groups were working. She enlisted them and with a few friends she formed the International Council, which first met on the 21st February, 1919. Each member of the Council was asked to find out through correspondance where the Guide Groups were working. The results were so encouragung that soon a plan was made to invite two leaders from each country to England for a Conference. It was held in 1920 and was known as the First International Conference. It was followed by Internation il Conferences at an interval of two years.

Then there was an urge to form a World Association. At the Fifth Conference held in U.S.A. in 1928 Dame Katherene placed a draft of the Constitution of the World Association. But it was only at the Ninth World Conference in 1936 that the Constitution was adopted and the World Association of Girl Guides and Girl Scouts came into existence. As the years passed by there were certain changes made in the Constitution but the fundamentals remained unchanged.

World Conferences are now held after every three years. The World Committee which consisted of nine members is now enlarged and has 12 members on it. Membership of the World Association of the Girl Guides and Girl Scouts—Waggs-is extended to Girl Guide/Girl Scout Organisations accepting the principles of Original Law and Promise, the principles that the National Organisation be open to girls of all creeds, races, classes and nationalities. It is on voluntary basis and is self governingand non-political. Every country wishing

to be a member must adopt the Trefoil, symbol of threefold promise, as its badge, must be prepared to pay its Membership Fee and must send its Annual Report to the World Bureau. Only one National Girl Guide/Girl Scout Organisation in each country can be Recognised as a member. At present there are 58 Full Members and 33 Associate Members.

All member Countries are entitled to attend the World Conference and participate in the World events, stay at the World Centres, receive the World Bureau publications etc.

The World Conference :—The Waggs is made up of all its member countries and its authority is exercised through its delegates appointed by the full member countries, meetiag in Conference which is held after every three years. Each country is entitled to send two delegates but has only one vote.

The World Committee and sub-Committees :—In order that the policies laid down by the World Conference shall be carried out, a World Committee of twelve members is elected from member countries. Members of this Committee serve on it for nine years. One third of the members retire at every World Conference. It appoints its own Sub-committes. At preeent following are the Sub-Committees :—

(i) Finance (ii) Constitution (iii) Promotion, (iv) Europe, (v) Western Hemisphere (vi) Asia Pacific, (vii) Olave House (viii) Our Chalet, (ix) Our Cabana (x) Sangam.

The World Bureau : The World Bureau is the Secretariate of the World Association set up in 1928. With the development of Guiding in Latin American Countries it was felt in 1940 that a branch office was necessary in U. S. A. An Asst. Director with a small Staff is working at his Office. In 1958 the office of the World Bureau has shifted to 132 Ebury Street, London, S.W.1. It is responsible for liason with member Countries, for coordinating of the work of the members of the World Committee, sub-committees and the Branch office. It has a number of Departments dealing with different branches such as Publication, Public Relations, Promotion, Finance etc., Director and other officers at the World Bureau are constantly in touch with the Members of the different committees and the Member Coudtries.

The Four World Centers

Our Challet : Stands on mountain slope across the valley from the little village of Adelboden in Switzerland, opened in 1932.

Clave House : Known as OUR ARK till 1963. It is situated at 45, Longridge Road, London. It offers a home to Guides and Girl Scouts, passing through London or working or staying in London.

Our Cabana : Near Cuernavaca in Mexico. Opened in 1957. Two much appreciated points : Craft Room and Swimming Pool.

Sangam : We should be proud of ! Situated in Poona, Maharashtra. Opened by Lady B. P. in 1966. The meaning of this Sanskrit word is "going together", as of small rivers which flow into one stream.

T.P-23

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